1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

United States National Museum for photographs of Chiricahua subjects and artifacts. 127

Over thirty Chiricahua Apache, representing all three bands, have contributed to the field notes which have gone into this volume. Of these, a number who assisted for prolonged periods deserve special mention: John Allard, Duncan Balachu, Alfred Chatto, David Fatty, Paul Gadelkon, Martin Kayitah, Samuel E. Kenoi, Arnold Kinjoni, Charles Martine, Daniel Nicholas, and Leon Perico. John Allard, Samuel E. Kenoi, and Daniel Nicholas acted as interpreters as well as informants, and their interest and help far exceeded the ordinary requirements of their task. 115 124

My final acknowledgment is to my wife, Catherine Opler, associate in the plan and in the labor, without whose help and faith and lovely presence nothing else would avail. 800

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CLAREMONT COLLEGES
CLAREMONT, CALIFORNIA
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1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

224 261 785

Another thing about the hunt according to the old Chiricahua ways: The older men would always give this advice to the younger. "Don't eat before you go out on the hunt," they would say. "Even though you have plenty in camp, don't eat in the morning before you go out. Go out and hunt with an empty stomach. Then Yusn will pity you. Perhaps you will not see anything to shoot though it is late in the day. You'll be empty, hungry, an object of pity. But if you go out with a full stomach, you'll hunt all day and won't get anything. As soon as you make your kill and come back with it, you can eat all you want."

224 825 773

The crow is associated with the hunt. A tale relates how animals were kept hidden by the crows until Killer of Enemies, with the help of Coyote, freed them during the absence of their keepers. The crows returned just in time to see their animals escape, and in their anger called the names of the waste products which form their usual fare. "So the human beings get all the best part of the meat, and the crows get what is left." On the basis of this story, the appearance of a crow just before the hunt is accepted as a favorable omen:

224 825 [787]

Well, suppose I am planning to go out hunting tomorrow. Crow might be very happy, flying around my camp. Then I might say, "Well, Crow, I'm going out hunting tomorrow and if I kill a deer you'll get the entrails, so help me." The crow must be connected in some way with hunting, but I've never heard how. But that's the way of it.

224 577

The attitude of the hunter should be one of reverence and generosity:

If I am going hunting with you, before we start out you might tell me, "If I kill two deer for you, I'm going to kill a good fat one and it will be mine." You must not show your selfishness in any way. If you say anything like this and walk all day and get no deer, you know what is the cause of it. You brought it on yourself. And even if you have killed several deer and you say something like this, you'll have bad luck later on. It'll make it bad for you. [777]

224 [285] [777]

The attitude against optimism is emphasized particularly in one of the rules of the hunt.[1] "The Chiricahua don't allow baskets around the hunt. To bring them means that you are overconfident that they are going to be filled up. It spoils your luck."

In late fall, when the deer are fatter and the hides better,

[115]

[1] One elderly informant, an Eastern Chiricahua, claimed to know nothing of this rule.

1:Opler E-5 (1931-1937)1941
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764 brought is buried with the corpse. What they don't bury with him is burned or
764 destroyed back home. All that a person had is destroyed. They say that what-
768 ever is thrown away with a dead person that belongs to him he carries to the underworld. They want him to have the use of these things in the other world. They don't want him to get there poor. They want to show that they do not hold property above their relative. And they don't want anything that the dead person had used a great deal to be around. It would only remind people of the one who died and bring them sorrow. Also they fear that the ghost of the person [775] who owned the article will come back to molest the one who keeps it.

For the same reasons they kill the horse that has carried the dead person's possessions. It is stabbed in the throat or shot, at or near the grave. If a man has several horses, sometimes they kill them all; sometimes only his favorite horse or horses, the ones he actually used all the time. It is because a person used a thing continually and it is associated with him and reminds you of him that you don't want to keep it. People don't want to see his horse. Because he used to ride it so much, to have it around reminds them of the former owner. Besides they kill the horses so they will go with the dead person. The saddles are burned.

They don't have to kill all the horses of the family though. All the horses of a family are not thought of as belonging to one person, even to the man who is the [422] head of that family. If a family has five or six horses, one is considered the property of a child, another of the wife, and so on. A man might not be considered to possess more than one or two horses of his own. These are his favorites and the [765] ones he always used, and they are killed at his death. They cut the tails and manes of horses if any are kept at the death of a man.

Everything is buried or destroyed. If a woman's baskets or pots are not buried with her, they put holes through them. Nothing is left whole, for they don't want them used again, even by mistake. Usually for a man the only things that are buried with him are his clothes and weapons. Other things are burned.

The things he used in his ceremony are not kept either. Those things are destroyed. Sometimes they put them in the grave with the dead person. Some hang them on a tree. There was one woman who died at Fort Sill. She had a cross that she used in her ceremonial work. They put it in her grave with her. Then at night something like lightning would come out of the grave.

764 When the person died of old age, branches of fruit-bearing trees are used to
766 cover the grave. When an old Indian dies, they bring branches of all trees that [824] bear fruit. They put the limbs on top of the grave. They say, "Next season I hope there will be many of these trees." Young people call the dead out by name and [551] say, "I hope that I will also grow old."[1] When a person dies in youth, his name is [824] not called this way. When they bury a person, they brush off their own bodies [789] with green grass and then put it on him in the form of a cross. Then they won't [828] dream of him.

[1] This material was obtained from a Southern Chiricahua informant. A [115] member of the Eastern Chiricahua band claimed to know nothing about the particular procedure.

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

INTRODUCTION TO MESCALERO AND CHIRICAHUA APACHE CULTURES[1]

Well over one hundred plants used by Mescalero and Chiricahua Apache Indians for food, drink, and narcotics are listed and discussed in the pages which follow this introduction. These two tribes can be treated together in such context because of the close correspondences between them in most aspects of material and non-material culture, because they inhabited contiguous areas in the same general ecological region, and because the plants of the region utilized by them and the methods of preparation were remarkably alike for both peoples.

Little guess-work or uncertainty has been permitted in the material here presented. Trips were made into the field with Apache informants who found and gathered specimens of the plants formerly used by their people, and at this time the account of manner of utilization was recorded. The specimens were pressed, mounted, and later identified.

The list of names to be found at the back of this bulletin is by no means a complete inventory of the plants used by these Apache for the purposes we are considering. The work was conducted during a drought period and specimens of a number of plants were not obtained. Again, because of immaturity, or for some other reason, certain plants were never positively identified and the data pertaining to them have been excluded. Then too, the present Mescalero Apache

1. The first section of this bulletin (with the exception of the unit on geographical setting) has been prepared by Dr. M. E. Opler and the second section by Dr. E. F. Castetter. Unless otherwise noted, the facts concerning the preparation and use of plants by the Chiricahua and Mescalero Apache have been gathered during the years 1931-34 in the course of ethnological field-work made possible by the University of Chicago, Columbia University, the Southwest Society, the National Research Council, Social Science Research Council, and the Laboratory of Anthropology of Santa Fe. The authors are very much indebted to Professor A. L. Hershey, of New Mexico State College, who identified a number of the plant specimens; to Dr. Kirk Bryan, of Harvard University, for suggestions bearing on the geographical setting of these Apache; and to Dr. Harry Hoijer, of the University of Chicago, for his aid in the translation of Apache plant names. Thanks are due to many Apache informants, and especially to Charles Smith and Sarah Kenoi for assistance in the collection of the plants.